The COMMONWEAL

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Rationed Sugar and Gas

THE THIRD weekend of May witnessed both the opening of Hitler's long awaited drive toward the oil fields of the Caucasus and the rationing of gasoline in 17 states along the East Coast of the United States. Following hard upon the beginning of the British air offensive, Japan's advance in Burma with her opening repulse off the Coral Reef and the rationing of sugar throughout the United States, it links all these intensifying yet disparate phases of the struggle together. The first measures directly affecting every American are of a temporary, emergency character, for local grocers have been told that present quotas for sugar coupons are fixed only up to July 1, also the date at which the present Eastern gasoline arrangement expires. During this period, when major battles on such far-flung and distant fields are being decided, the American public will be conditioned to rationing. Meanwhile, through conversion from oil to coal, the rearranging and reversing of pipelines and other measures, efforts will be made to compensate for the fact that it is no longer safe to send tankers to our Atlantic Coast. In view of this emergency and the restrictions on gasoline and fuel oil announced for Oregon and Washington and 15 Mid-Western states, there is neither sense nor justice in charging Washington with discrimination against the Eastern seaboard. Gasoline rationing here right now is a necessity.

As American participation in the war deppens, rationing is expected to take on a more inclusive character. It is quite possible that coupons in the present sugar books after July 1 may be required for other commodities. It is said that the next edition of the sugar books will contain coupons of various colors representing rations of a new list of products. Eventually Americans may be restricted to a certain over-all dollar value of commodity purchases per month with proof of need required for goods deemed in the same category as tires are now. For when the necessary war transformation of facilities ordinarily utilized to make normal peace-time goods is effected, rationing is the only equitable way of assuring everyone a share in what consumers' goods there are. With prices frozen and money plentiful, rationing also impels everyone to settle debts, accumulate savings and buy war bonds. Thus under the impress of total war, the planned economy dear to numerous theorists will for a time come into something like full being. Whatever comes when war is over, ruggedly competitive enterprise is gone for good.

Congress and the Experts

DURING WARTIME the power and importance of Congress naturally go down relative to the Executive's. Fighting a war is very much of an Executive task. But a strong and free parliament—or our Congress—is nonetheless essential if the nation waging the war is to be in any convincing sense a democracy. With the vast range of American life now governed virtually by decree law, legalized as it is by basic and sweeping grants of power by Congress to the Executive, and with military and naval action which is governed under the Articles of War by the President becoming increasingly the principal concern of the country, the present rôle of Congress appears to be rather pitifully small. And Congress and Congressmen are attacked viciously by the dominant publicists of this wartime, who in paradoxical fashion fume at any criticism of personnel or policy in the Executive branch, smearing any criticism of the Executive (except for the State Department) uncritically as "fascist" and fifth or sixth columnist.

Citizens must look to the power and freedom of Congress, or Congress won't have any left. Congress is the representative of the public and its power is a reflection of theirs. Assuming fairly good will and adequately constitutional and liberty loving purposes among the vast bulk of politically active people in and out of the government—which we believe remains the proper assumption—the capital problem is this: To what extent must we delegate our power of choice and initiation and decision to government or military and naval functionaries in order to accomplish certain tasks? Theoretically, of course, the people

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are to select these basic tasks, determining the primary objectives of our political life.

But that basic field of choice is almost—indeed, it is—metaphysical; the problem of delegation and freedom presents itself more frequently in more material, practical matters. This week, for instance, the Senate entered the naval debate of battleships versus airplanes. Now, is a field of debate such as this by rights a monopoly of "experts," a real mystery entered justifiably only through set secret studies and a lifetime of training in established military and naval science? Is Senator Byrd presumptuous, saucy and a sixth columnist to oppose the naval hierarchy and fight for carriers against super-battleships? The answer of journalists is (naturally), No. Journalists and other amateurs have provided enough arguments based on history and the experiences of this war, and on the characteristics of bureaucracy and brass hattism, to show why all the people and the Congressmen who represent them feel they can legitimately take a hand in a discussion like this. Congressional debate with experts can, indeed, be based on what is almost a general rule: that occupations, trades, professions, bureaucracies tend by natural instinct to surrond their functions with bunk. The mysteries of expertness in general are made of far less impenetrable stuff than experts automatically pretend. Furthermore, the most important functions in all the branches of expertness tend to be similar: judgment of supplied evidence, and decision on the basis of prudence and wisdom. We are supposed to choose our Senators and Representatives because they can contribute to such work. We obviously ought to choose them more carefully, and we get another chance this fall. But whatever Congressmen look like to their severest critics, who seem to dominate the public press, there is no reason to suppose that officials whom the people select indirectly, or the more or less self-placed officials and those who have come up through Party, clique or bureaucratic channels of advancement, would be vastly superior in meeting many of the new problems of the war crisis. Citizens must keep a certain amount of self-confidence and no little scepticism about others' as well as their own powers, if they are going to keep their freedom.

Compulsory Savings

SENATOR GEORGE has proposed with some seriousness a "withholding tax" of 5 percent on wages, salaries, dividends and interest; and Representative Gore has offered a similar scheme, graduated up from 6 percent. Unauthorized reports claimed that Price Administrator Henderson told a House committee that he too favored compulsory savings, although he later denied this and said he was still for the Treasury idea of voluntary savings of 10 percent of income. But there is undoubtedly a tendency to look to obligatory saving, or delayed income, as a supplement to taxes for the purpose of taking money off the market and financing government loans.

From the mechanical economic viewpoint, current taxes appear to be the first best method to exhaust in financing the war. The actual, physical savings are made now, and the financial bookkeeping ought to correspond as well as possible. The national debt after this war is inevitably something really beyond the comprehension and planning of anybody, and the more taxes now, the less that debt then. But the theoretic maximum of taxes now would not be the best from the over-all viewpoint. They would work relative injustices; they would bring revolutionary consequences we are not prepared to meet; they would cripple important cultural vestiges; they would not obviate the necessity for federal borrowing anyway—they would be terribly depressing. Compulsory saving appears to be a needed and practical and hopeful scheme for supplementing high taxation and for performing many of its useful functions. The principal argument undoubtedly is that it would help check price inflation, a danger which the public and government seem very slow to meet.

Cardinal Faulhaber Protests

TO ANYONE living within Germany, the anomalies in the relationship between the State and the Christian Churches—notably the Catholic Church, the admitted leader of organized religious protest—are probably matters of course. It is usually so with any situation, however strange, that has developed gradually round about one. But to the outsider, dependent for information on widely separated and often incomplete news bulletins, the contradictions and clashes are dramatic and startling. For example, Christians are not forbidden to join the armed forces, and there has seemingly been little conscientious objection to military service in Germany. Moreover, the reported recent plea of all the churches to their people to increase sacrifices for the men at the front is but one of a number of such appeals since the war began. Yet one need only recall the names of Niemoeller and Faulhaber to be reminded with what brave resistance the men of faith have met the wrongs of nazism. These men have rendered his own to Caesar to the limit allowed by the divine Exemplar: by not opposing loyalty to country—that deepest and most mortal of all human loyalties—because the country is cursed with an iniquitous régime. But they have also rendered His own to God. The Cardinal Archbishop of Munich has again come forward to take up the story. Current news dispatches relate the "eleven-point indictment" which he has

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managed to present to the Vatican. The nazi government brands Christianity as subversive, fines and penalizes its followers and continues to jail its official leaders: that is what it comes to. But there is evidently a new intensification in the campaign of persecution which cannot but rouse honest wonder among all men of good will at the toughness of the Christian resistance.

Total Mobilization

THE GROUND on which many Catholics opposed the Child Labor Amendment certainly applies with infinitely greater force to proposals of "total mobilization" now before Congress.

From a Christian point of view the State has as its primary and all-embracing function the ordering of social life in such fashion that the individual atoms which constitute society may have happiness on earth and save their souls for heaven. To achieve either of these ends, each atom must possess a certain measure of liberty. The measure may vary greatly: no one could assent that happiness and salvation are only to be reached in "democracies" or "republics." Yet by and large it is historically true that a wider measure of freedom makes these ends more attainable than a narrower, and any régime palatable to Western man must be based on a conviction of the tremendous importance of the atom, in itself; for every atom is a person, a soul, a child of God.

It is this importance of the atom which totalitarians deny, which Christians affirm. It is this importance of the atom which deeply moved the framers of our government and which has ever more deeply moved Western civilization since long before Christianity crystallized its supreme importance in the Pauline doctrine of the mystical body. It is this importance which today is threatened, not only by the explicitly totalitarian powers, but also by unreflective and over-enthusiastic democrats. Obviously modern war forces upon all who engage in it a narrowing of the measure of liberty, a substantial denial of the intrinsic value of the atom which threatens a total spiritual revolution. The problem for us works down to this: how to preserve and implement an active, living belief in the absolute importance of individual men, individual souls, while yet forging a weapon out of these men that can efficiently combat nations denying the validity of such a belief.

The problem is contradictory, as it were, in its very statement. You propose to defend something by *acting* as though you denied it. You defend liberty by conscripting young men into the army, where they (necessarily) have no liberty.

There is a way around the problem, and although most citizens will be little concerned about its philosophic terms, most citizens accept it, almost by instinct. The "solution"—probably the only possible solution—is based on the distinction between the levels at which the terms of the problem exist. That each man, each atom, is all-important in himself is true on a universal level. It subsists, underlies everything else. Action seemingly counter to this principle in order to defend the principle is possible only in so far as the principle itself is never denied, and the action is conceived as being strictly limited in scope, essentially temporary.

Translated into political action, this solution means that, in the conduct of war, a government dedicated to the proposition that every man, every soul has ultimate value, is an end and not a means—that such a government can go as far as is needful in regimenting its citizens, in curtailing their liberties, but only so long as it knows what it is doing and declares and intends and defines its acts to be limited and temporary. Preferably such acts should be self-limiting, as is large-scale military mobilization, which no society would consider it reasonable or even feasible to continue in time of real peace. As much as possible, each repressive (and necessary) act of government should be specifically limited rather than broad and all embracing.

Thus when the Administration asked Congress for power to take over private automobiles and tires, it acted in accordance with this principle, and the impatient rejoinder of certain Congressional leaders that the power already existed under the broad terms of the requisitioning act of last October betrayed a lack of appreciation of how a democracy should function. Even more distressing as indices of how little appreciated is the basic problem involved are recent "total mobilization" bills. One, introduced by Senator Bilbo, makes this general provision:

> The Congress further declares that the preservation of a free society is an end which justifies requiring the members thereof to perform for so long as may be necessary any type of work or duties which such members are capable of performing and which is most likely to contribute to the preservation of that society.

and then proceeds to give the Executive power fully as broad if not broader than any exercised by Hitler. Representative May has introduced a similar piece of legislation, with this as Section 3:

> During the period of the present war the President is hereby authorized, when in his opinion the successful prosecution of war renders it advisable, to require, under such rules and regulations as he may establish, the registration of all or any class or persons. Thereupon, at his option, such persons registered pursuant to the provisions of this section may be brought into the service of the Government for the duration of the war under such rules and regulations as the President may prescribe.

There is at present no particular indication that any such bill will become law. Yet that such should even be suggested is an alarming indication of how little understood is this gravest of all political problems.

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Enforcement by Persuasion

New York tries a new attack on discrimination

By Godfrey P. Schmidt

BEFORE direct involvement of the United States in the present war, both the President of the United States and the Governor of the State of New York had created committees whose duty it was to study the problem of racial and other discrimination in industry, especially industry directly concerned in defense work. The need for national unity, now that we participate in the war; the stories of racial discrimination in airplane factories and other war industries; the unabashed racial discrimination practiced by the navy and army even now—all of these things have added new practical and emotional reasons to the already existing intellectual reasons for doing what is possible to obliterate prejudices which wound our national morale and which cut down efficiency and productiveness.

Increasingly, legislators have recognized the law-making opportunities of the problem. The Mahoney Act (which became effective September 1, 1941) of New York State, is typical of many bills on this subject. It reads as follows:

> It shall be unlawful for any person, firm or corporation engaged to any extent whatsoever in the production, manufacture or distribution of military or naval material, equipment or supplies for the state of New York or for the federal government to refuse to employ any person in any capacity on account of the race, color, creed [or national origin] of such person.

Of course, even before this statute became law (the bracketed words were added May 7, 1942) there was legislation guaranteeing to all races and creeds equal rights to accommodations in hotels, apartment houses, etc., equal rights to membership in labor unions and equal opportunity of employment by public utility companies. Experience with such statutes to date shows that they have done almost nothing to correct the prejudices against which they were written.

St. Thomas Aquinas in speaking about the attributes of prudent legislation, argued as follows against statutes which too drastically break with existing custom and tradition, and which are too inclusively repressive:

> . . . Laws imposed on men should also be in keeping with their condition, for as Isidore says . . . law should be "possible both according to nature, and according to the customs of the country." Now a possibility or faculty of action is due to an interior habit or disposition; since the same thing is not possible to one who has not a virtuous habit as is possible to one who has. . . . Human law is framed for a number of human beings, the majority of whom are not perfect in virtue. Wherefore human laws do not forbid all vices, from which the virtuous abstain, but only the more grievous vices, from which it is possible for the majority to abstain; and chiefly those that are to the hurt of others, without the prohibition of which human society could not be maintained.

He claimed that one of the basic effects aimed at by legislation is pedagogic:

> The proper effect of law is to lead its subjects to their proper virtue; and since virtue is that which makes its subject good, it follows that the proper effect of law is to make those to whom it is given good. . . . Now this kind of training, which compels through fear of punishment is the discipline of laws.

If one reflects that most citizens refrain from law violation, at least in serious matters, not because they fear they are under surveillance by policemen, but rather because they spontaneously and responsibly avoid the very conduct which is proscribed by law, one can hardly fail to agree with a very profound Thomist commentator, Yves Simon, who said:

> . . . Many theorists would believe that the only possible effect of coercion is to assure the security of honest people at the cost of the liberty of those who misuse their liberty. But, Saint Thomas, on the basis of a keen understanding of the psychological relationship between habit and voluntariness, points out another and more elevated function of coercion: when properly used, it paves the way to the voluntary execution of good actions by generating sound habits and removing many obstacles to the practice of virtue. Thus, the supreme accomplishment that coercion must aim at is its becoming unnecessary and its giving place to a process of virtuous persuasion.

Application to race

Laws do not work miracles. They make haste slowly. Their effects, at best, are gradual. "The purpose of law is to lead men to virtue, not suddenly, but gradually."

Such principles seem particularly pertinent when dealing with legislation on such an emotionally charged subject as racial preconceptions. The mental operations of employers or personnel managers who discriminate against minority groups might be motivated by *convictions* strongly held, by *opinions* lightly held or unconsidered, or by conscious or unconscious *habit*. The foundations

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of these motives which must be treated as effectively as the actions resulting from them, are based deep in the human personality:

> . . . Preconceptions cover the whole scale from naive belief in social fictions to bigoted belief in various prejudices, racial, economic, religious or political. They span the half formulated philosophy of the man in the street who in living by his dim lights has criteria for mental decision as truly as a Spinoza whose introspective system is more logical, symmetrical and complete. These preconceptions include ethical considerations and the fusion of many mores and concepts of righteousness to produce a sense of decency. . . .
>
> Justice stigmatizes them and science holds them suspect, rules of court are designed to repress them and counsel seek in examining a panel to strike every prospective juror who has preconceptions, mental or emotional, inimical to his side of the case. Yet these residual attitudes, derived from a myriad of unspecified sources, are so much a part of us all, that extirpation is not possible and reasonable control is difficult. . . . (Yale L. J., Vol. 51, No. 4, pp. 538-9.)

Mental and emotional convictions are not always successfully dealt with by coercion. It is perhaps more accurate to say that coercion is one of the worst means for altering convictions. The authority of the state under legislation should not be quickly applied to uncritically accepted opinion or habit without preliminary effort at education. Education can deal opinion and habit annihilating blows and lessen the work that legislation must perform. The appeal to reason might profitably precede the appeal to force, especially in this field.

With these considerations in mind, an experiment now being conducted by the New York State War Council's Committee on Discrimination in Employment exhibits a new approach to governmental handling of "discrimination against minority groups in industry."

The laboratory for the experiment was created on March 29th, 1941, when the Governor appointed twenty-seven members to the "Committee on Discrimination in Employment" as an adjunct to the "State Defense Council," since renamed the "State War Council." The Governor left to the Committee and to its Chairman, the Industrial Commissioner of the State, the task of planning for the mitigation and elimination of discriminatory practices. Several devices such as investigation, publicity and prosecution were considered before the Committee set up a special Field Unit of five "Labor Discriminations Representatives" to cope with the problem under the guidance of a "Field Director." All of the men in the Field Unit are full-time employees of the Discriminations Committee. They are appointed by the Chairman of the Committee to whom, as head of the Labor Department, administrative powers and decisions are delegated.

An experienced labor mediator was selected as "Field Director" to guide the administration of these difficult laws, so likely to stir smouldering resentment on the part of those who discriminate and those who are injured by discrimination. The labor mediator's technique gives a characteristic tone to the Field Unit's efforts. The whole approach stresses the educative and persuasive means of enforcement.

Cases of discrimination come to the attention of the Discriminations Committee in various ways. Letters from aggrieved persons, personal complaints, references by law enforcement officials in federal, state and municipal jurisdictions, the United States Employment Service, the Labor Department, discriminatory advertisements and the President's Committee on Fair Employment Practice are common sources.

However discovered or referred, discriminations cases are investigated by a representative whose background is that of a mediator—a salesman of reasonable persuasions, a person who by experience and training is qualified to change the opinions or convictions which are the root of the whole problem. The objective is to weed out the radical cause of culpable discrimination in men's minds by directing attention to the false principles, the theoretical and practical errors, and the consequences which condemn discriminatory practices. Agents of the Committee who undertake this task of persuasion regularly visit those who shape personnel policy in the companies complained of. They have no authority as inspectors to give orders or to invoke punishment. Tolerantly, patiently, courteously, firmly and confidentially they discuss the employer's situation, his opportunities to help in the eradication of racial, religious or other discrimination. The method is not that of a detective or of policeman threatening penalties. What is given in confidence remains a matter of confidence and will not be disclosed in any proceedings or prosecutions that might eventually develop. Indeed, in the adjustment of these matters the discriminations unit is as divorced from court proceedings and criminal sanctions as is any mediation unit in a labor department.

It will be remembered that the peculiar value of the labor mediator or conciliator arises from the fact that he can exact respect for his suggestions only by appeal to reason and persuasion, and not to criminal penalties. The Field Unit of the Discriminations Committee is similarly barred from resort to legal sanctions. Of course, the Field Unit is not a branch of the State Mediation Board, nor does it function under the jurisdiction of that Board. It does, however, copy the methodology of the labor dispute mediator. Not that legal sanctions are unavailable to the Committee on Discriminations. There are several laws which may be violated by those who practice discrimination. But the *Field Unit* leaves such matters severely alone. Its representatives do not function for the collection of materials to be thrown into

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the hopper of criminal prosecution. If its efforts fail, prosecution *may* be considered by the Discriminations Committee (not by the Field Unit) but that prosecution will not be aided by what was gathered in confidence by the Field Unit. Efforts at persuasion are isolated from prosecutions. Thus, the State of New York, in its administrative experiment with laws forbidding irrelevant discrimination on account of race, color, creed or national origin, has adopted an enforcement policy of exhausting efforts at voluntary compliance and of reserving legal sanctions to the very last resort.

A case

A typical case will illustrate the procedure. A certain small machine company engaged entirely in war work had fourteen employees, six of whom were Jewish, and none Negro. The U.S.E.S. reported that this company had asked for a *white* porter and that when the Service tried to persuade the substitution of a non-discriminatory order, the company refused and cancelled its order. Three days afterwards a Committee Field Representative visited the firm and interviewed the proprietor. In the course of the conversation the latter stated that he personally had nothing against Negroes but felt that his white employees would object to the presence of a Negro fellow-worker. The representative attempted to show the fallacy of such an assumption. At length, the proprietor agreed with him but asked whether the representative wanted the white porter who had been hired a few days previously to be fired. The representative informed him that this would not be necessary, but simply asked that the proprietor in the future consider anyone sent by the Employment Service regardless of color or creed. The proprietor promised that the next time he had need for anyone he would avoid giving discriminatory specifications. He admitted that the grounds upon which he had predicated his previous discriminatory order would not stand analysis in view of the considerations put forward by the representative, e.g., the importance of national unity, etc. The U.S.E.S. was informed by the Field Unit so that it could take appropriate action on future orders by the proprietor in question.

As the example just cited indicates, the Discriminations Committee's plan recognizes that not every type of discrimination ought to be proscribed by law or visited with punishment. The owner of a cosmopolitan restaurant, for example, might need and have waiters of every nationality and in order to fill a vacancy in one nationality might discriminate against persons of other nationalities. Such an owner would not be motivated by culpable prejudice if he advertised for an "Irish waiter." The type of discrimination forbidden by statutes like the Mahoney law results from malice, ill-will, desire to prejudice, hatred, lack of charity. It is the intention that is important. Good will is prerequisite to prudence in conduct. It rescues conduct from blame—even decisions which the course of future events demonstrates to have been unfortunate or mistaken. Peace was promised on earth to men of good will and not to the people who were always right.

The problem is the old one of repressing culpable discriminations; of preventing discriminations on account of race, color, creed or national origins which damage morale and thwart the common good. Employment of competent persons in war work regardless of their race, color, creed or national origin is a desideratum not only of just men but of citizens hopeful of victory and willing to pay its price. It would seem that uncharitable discrimination robbing persons of their livelihood is at least as definitely detrimental to national well-being as refusal to bargain collectively.

Every year state and national legislators are presented with sheaves of bills which attempt to deal with this problem more or less comprehensively. Those who have had much to do with the drafting and enforcement of legislation are not inclined to be naive about the qualities of law as a panacea. Moral problems cannot be finally solved simply by passing laws.

Statutes like the Mahoney Law, unless implemented by an enforcement agency of some kind, are futile. To let violations of discriminations laws depend for prosecution upon complaints by citizens made to local district attorneys is to condemn such laws to inefficacy. Inspectors whose duty it would be to collect evidence of violations against given employers, trial examiners who would sift evidence and eventually refer prepared cases to the courts either directly or through prosecuting attorneys — these constitute alternatives that have worked in other connections. But they have certain disadvantages here. Their use would involve direct appeal to coercion rather than to reason.

Difficult laws

Laws which break drastically with custom and tradition are at best difficult to handle. It is shocking to have to admit that discriminations laws must hurtle against a mass of undemocratic prepossessions. But it is true, none the less. Where laws thus abruptly affront custom, their educative function must be augmented by patience and persuasion in administration. Furthermore, as a matter of law, the task of proving discrimination is apt to be extremely difficult. The prior investigatory process can be stopped by the refusal of the employer on constitutional grounds to answer questions because answers might incriminate him. Thus, the plan of immediately pursuing discriminatory conduct with criminal penalties presents

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formidable difficulties. An analogy from the law and practice of labor relations suggested this other plan.

Since the very beginning of strikes in this country there have always been people who argued that strikes are breakdowns of law. Either the employer is wrong or the employees are wrong, or both are wrong. In any case, there ought to be a court or other quasi-judicial tribunal to which the issues could be presented on the merits and from which an impartial and just decision, backed by criminal or civil sanctions, could be expected. Any other procedure is self-help, breach or disturbance of the public peace and should be repressed by law.

Now it is significant that in spite of the constant repetition of this type of argument, and in spite of its element of truth, national and state legislatures have, in general, remained unconvinced. They adopted the more gradual approach of the Wagner Act. The disorder and public disturbance which some feared have been most satisfactorily and least spectacularly avoided, not by the use of legally coercive measures, but rather by such persuasive methods as conciliation, mediation and arbitration; particularly by mediation and conciliation, where the disputants are not faced with legal sanctions. Settlement of disputes through mediation, usually by mutual concession, results from a confidential and thorough probing of the grievances on each side, and then from appeal to reason and persuasion. Most cases that come to our New York State Mediation Board and even our State Labor Relations Board are settled by this method. Self-discipline has proven preferable to the discipline of laws in industrial relations.

No doubt the very fact that there will always be unreasonable men dooms a certain amount of mediation to futility. But that is no reason for discounting in advance the good will and reasonableness of the disputants who simply need education and persuasion.

West of the River

***By* T. D. Lyons**

"All Navigable Rivers, within the Territory occupied by the public lands, shall remain and be deemed public highways. . . ." U. S. Revised Statutes, Sec. 2476—derived from Act of May 18, 1796, and Act of March 3, 1803. U.S.C.A. Title 43—Public Lands.

COMMENCEMENT, at Notre Dame, was graced by the presence of Cardinal Satolli and Attorney General Bonaparte (grandnephew of the first Napoleon). President Morrissey had awarded me one of the two student places on the program as a consolation prize for my defeat in the Inter-collegiate Oratorical Contest, at Indianapolis, so my father, mother and sister, and Judge Baldwin and his wife, came to the Commencement from Dakota. On our return home, as we were pulling out of Chicago, on the Chi. & N. W. Ry., my father took up the matter of my future activities. I was already well familiar with his cardinal business principle: that the best property any man could own was a good piece of Dakota land. He regretted that I was not 21 years of age, and hence disqualified from participating in the great Rosebud Lottery drawing, by which the United States government was throwing open to settlers a vast tract of land, "West of the River." The Rosebud Indian Reservation had been the property of the Teton Nation of the Sioux, or Dakota Confederation, but the white man's land hunger had finally forced its acquisition by the United States.

In Dakota, "the River" had, from time immemorial, been the exclusive title of the "Mighty Missouri." The Dakota citizens stoutly contended that the entire Missouri-Mississippi system should, by every right, bear the name of the Missouri, from its source in the icy rills which flowed eastward from the Great Divide to its mouth in the Gulf of Mexico. Geographers and geologists might take the contrary view, but the true faith of Dakotans was expressed in the popular jingle of the homesteaders:

> To the West, to the West,
> To the Land of the Free,
> Where the Mighty Missouri
> Flows down to the Sea.

Dakota's silver-tongued orator, Will Sterling, who was considered more eloquent than Bryan, had a purple passage on the Missouri. He quoted Daniel Webster. The Defender of the Constitution, after a visit to St. Louis, according to Will Sterling, said:

> Yes, when I visited Colonel Benton, at St. Louis, I went up the Mississippi to see what is termed "the junction of the Missouri River with the Mississippi." But what I saw was the place where the yellow, turbulent waves of the Great River of the West seize upon the tamer, milder, upper Mississippi, and impart to it their own hue and character, and their turbulent violence. I mean, sir, the place where the wild, rude, vigorous Missouri takes captive its tame domestic sister, and bears it triumphantly to the glittering waters of the Gulf.

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Will Sterling demonstrated, to the satisfaction of his Dakota audience, that the Great River, in its entire progress from the eternal snows of the Great Divide to the Atlantic Ocean, should have had its name preserved as "The Missouri."

Father Ahern, who, when sojourning in Quebec and Montreal had delved into the Jesuit Relations, said that the Mississippi exercised a hypnotic charm over the pens of historians. He attributed this to the romantic career of De Soto and his tragic death and burial in the bosom of its waters. La Salle and Joliet, he said, had appropriated the river to their fame and named it the Colbert, in honor of the Intendant in the French government, at Paris. De Soto called it the Grande. Father Ahern inquired of my father as to the genesis of the word Missouri. After a consultation with Pike L'Sieu, he concluded that it was a Winnebago word, inasmuch as the Missouri Tribe of Indians was a sub-Nation of the Winnebagoes, but Captain Jack Crawford dissented from this view. He said that the Winnebago word for Muddy Waters, or Smoky Waters, was "Winnipeg." He believed that the Indian Tribe took its name from the River. He cited the fact that the Sioux word for "Muddy Waters" was "Minneshoshe," which he thought to be the origin of "Minnesota." Captain Jack said the Kaw word "Ne-Sho-Ja," when twisted by white tongues, came nearer to being the original for "Missouri." I was destined to hear another explanation, based on a myth of the Ojibways, the hereditary enemies of the Sioux, from whose language the French took the word Sioux, and applied it to the great Dacotah Nations.

Will Sterling told of the tremendous length of the river, and how it was navigable for a distance of three thousand one hundred fifty miles above the junction with the Mississippi. He boasted of its mighty tributaries, the Yellowstone, the Platte, and the Kaw, each of which had a length of 3,000 miles. The Platte, according to Colonel John C. Fremont, the Pathfinder, was originally called the "Nebraska," an Indian word meaning the "Big Shallow." The Platte was, jocularly, said to be a mile wide and an inch deep at its mouth. Sterling said that between the bluffs of the upper Missouri, in its course through Dakota Territory alone, from Jefferson just above Sioux City to Fort Buford, there were more than 16,000 quarter-sections of fine land. And, he added: "The Great Missouri River, by reason of the violent and shifting character of its current, has a first lien on every acre of this fertile arable soil. Its source," he continued, "is not to be found at the Great Falls of the Missouri in Montana, not at the junction of the Gallatin, Madison and Jefferson Rivers (named by Lewis and Clark), but far above, in the mountain rills which originate in trickles from icicles which rest upon the eternal snows of the Great Divide, in the Rocky Mountains, separated by only a few miles from the headwaters of the Columbia."

In 1880, Mr. R. F. Pettigrew, Delegate in Congress from Dakota Territory, obtained an appropriation for a Survey of the Upper Missouri. It developed that the early exploration of the River was shrouded in mystery. Thomas Jefferson had endeavored to induce the Russian government to send an exploring outfit from Sitka to approach the source of the stream from the West. When this project fell through he secured a promise from the French government that an exploration party would go up the stream from St. Louis. However, before this project got under way, Bonaparte, the First Consul, ceded Louisiana. This gave President Jefferson his real opportunity and the Lewis and Clarke Exploration Party to the head-waters of the Missouri and the Yellowstone was soon under way.

All these discussions came vividly to my memory one fine day in the Spring of 1905 when, perched on a wagon to which four of my father's big Percheron horses were hitched, I crossed the Missouri, on the ferry, from the Charles Mix shore to the Rosebud Indian Reservation. My father had bought a "relinquishment," which permitted me to file on an 160-acre homestead, and I was en route to become a settler and make improvements required by law. My big wagon held a breaking plow and a disc seeder, and it was not many days till I was fairly well qualified as a "sod-buster." I soon found, however, that the triple duties of breaking, "batching," and digging stone were too much for one man, so I looked around for an assistant or a hired man. I soon found an eligible character in the person of a young man of French and Sioux forebears, named Luchaire Perrijon. He was a good cook and stone digger and we struck up a warm friendship.

One Sunday afternoon in July some of his kinsmen came to see my fine flax crop, the tiny blue blossoms of which gave the 140-acre field the appearance of a lake when viewed from a distance. One of Luchaire's visitors was his granduncle, Antoine Cardinelle. He had many interesting tales of the early settlements along the Missouri. He was said to be at least 90 years of age, and had been a pilot on the steamboats which bore the prospectors to the Gold Rush in the Montana fields at the time of the great Virginia City strike. He was greatly disappointed to learn that I was not the nephew, or in any other wise connected with the redoubtable Hayes Lyons, the famed Virginia City road agent who departed this life after a trial by the vigilantes. Of greatest interest to me, however, was his account of the genesis of the word "Missouri." He told of the great Ojibway Nation, the only enemies whom the Sioux had been unable to conquer,

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and he claimed that the word "Missouri" was a French corruption of an Ojibway word which meant, "The Great Lizard that has its tail in the ice and snow, and its mouth in the warm water." This, of course, bore out Will Sterling's argument —that the mighty river which ran from the Rocky Mountain divide to the Gulf of Mexico was, and of right should be, denominated the "Missouri."

As Uncle Cardinelle was well-versed in early Dakota history, I think his interpretation of the word "Missouri" is entitled to great weight. He had received the traditions of the mighty French explorers and missionaries. He had tales of Pierre Chouteau of the American Fur Company, who had founded Fort Pierre and sold it to the United States government for a military post, from which the capital of South Dakota takes its name. His tales of floods and ice-floes and Indian councils and Indian fights whiled away many a long December and January night around my roaring cookstove in the frail homesteader's shack. Two of his heroes were the brothers La Verendrye, who he claimed explored the Missouri and were the first white men to see the Rocky Mountains. However, all good times come to an end, and the day came when, pursuant to properly published notice, I appeared with my witnesses before the Register of the Land Office, and made proof that I was duly entitled to a homestead patent to 160 acres of land upon making the commutation payment of $1.25 per acre to the United States government. In due time, the patent came, bearing the famous signature of a one-time Dakota rancher, T. Roosevelt, who executed the same as President of the United States. My father read this document aloud to the assembled family and said, "That's a better degree, according to my way of thinking, than an L.L.D. from Harvard, or Notre Dame either."

However this might be, six or seven years later, at Tulsa, I vividly recalled Uncle Cardinelle when I received a clipping from a South Dakota paper which stated that on February 16th, 1913, some school children in Pierre, South Dakota, had discovered a leaden tablet which had apparently been buried for many years. The experts pronounced the tablet genuine and authentic. It stated in French that the brothers La Verendrye were on that spot on April 2, 1743, and that Louis XV, their lawful King, was the Lord and Master of all that country, and that the ruler thereof, under the King, was the Marquis de Beauharnois, Governor of Canada. As there is an historical record that the Verendryes stopped with the Mandans, on the Missouri, after a mighty exploring trip to the West where they saw snow-capped mountains, I have great confidence in Uncle Cardinelle's claim.

Locomotive Parade

The recent change and present status of U. S. railway engines.

***By* David Marshall**

THE FIFTEEN YEARS from 1925 to 1940 are likely to be set down by future generations as the most tremendous in the history of American railroading. They were years of storm and stress, of highway competition and ceaseless struggle against financial disaster. And they were the years of the "great speed-up"; passenger schedules went from forty to seventy miles an hour and the forty-five-mile-an-hour freight train made its appearance. But essentially, and to a degree never previously equalled, they were years of locomotive building. Steam power was revolutionized and the total number of locomotives in service fell from 68,000 to 47,000, so that, roughly speaking, two were doing at the end of that period the work for which three had been required at the beginning. High-speed Diesel-electric power burst upon the scene, but no one could foretell its future—save, of course, the unfinancial-minded prophets who had predicted forty years earlier that the electric jack would rule the rails by 1925. By 1940 the electric locomotive had become the great disappointment of railroad history; not that there wasn't much to be said for it from the viewpoint of technology, but simply that it had not the earning power of steam. It is significant that the Pennsylvania's great "locomotive of the future"—No. 6100, built in 1938—was a steam engine.

Above all other characteristics, the steam locomotive is remarkable for its amazing simplicity. Therefore it is cheap to buy and cheap to maintain—so cheap, indeed, that the saving effected here more than offsets the comparatively high cost of keeping her supplied with fuel. Essentially six elements, and only six, make up her whole being—boiler and wheels, connecting rods and pistons, valve gear and cylinders. The boiler pro-

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duces steam, and the steam drives the pistons and the rods, which in their own turn move the wheels; and the valve gears, the heart and brain of the machine, take their motion from the moving wheels and by virtue of that motion operate those automatic valves by which the steam is sent coursing through the cylinders—now this way, now that way, with steady, rhythmic pulse; now driving the pistons forward, now driving them with equal power back again. The valve gears serve another purpose too; by the simple throw of a lever the engineman can move them through half their normal cycle, thus reversing the condition of the valves and thereby reversing the locomotive. Not only simple and cheap, the steam locomotive in action is probably the most reliable machine that man ever made.

Prior to 1925 American locomotive history falls into three distinct periods. The story of the first thirty years lies buried under the accumulated rust of literally hundreds of different pioneer types. The golden age of American railroading followed the Civil War; in this period the fleet, handsome eight-wheeler swept into the full tide of her noble supremacy. Then, in the spring of 1893, No. 999 flew over the rails at something better than a hundred miles an hour, and the golden age had reached a pinnacle. Four years later Baldwin built the first Mikado, and the age of brute power and so-called efficiency was ushered in. For over the quarter of a century, unconscionably heavy trains became heavier, and locomotives became merely bigger without undergoing any essential change of design. The finest locomotive of the early 1920's was only an eight-wheeler built on a massive scale.

The eight-wheeler was queen of the rails for the better part of forty years. It was the English who christened her the American type. She was, of course, a 4-4-0 machine; that is to say, she was built with a four-wheel pilot truck, had four drivers (mutually coupled power-driven wheels), and was without a trailing truck. In her day she was the fastest thing on wheels, and she had characteristics that have never been improved upon. Inevitably she was standardized, and it was the formula thus arrived at that carried over to the 1920's—and the story of the fifteen years prior to 1940 is in some measure the history of the smashing of that formula.

The formula

To realize what that formula was, let's look for a moment at some of the fundamental characteristics of a locomotive. To begin with, it can be laid down as law that boiler capacity determines a locomotive's power, and it is the curious fact that if you were to take an ultramodern Berkshire-type locomotive, remove her boiler and substitute for this the boiler of eight-wheeler No. 999, she would still have the same starting tractive force, would still be able to start the same enormous train a-rolling.

For the first eighty years of American railroad history, our locomotive builders concentrated on one thing alone, starting tractive force. With them, big cylinders were what counted, and according to their theory speed was a matter simply of increasing the size of the drivers. The theory was faulty, and the splendid little eight-wheeler fell short of realizing the ultimate possibilities of steam power precisely on this account. She was over-cylindered. In practice, however, the designers' views appeared to be well founded. The locomotive's earning power was in direct ratio to her power to move trains, and there was no commercial demand for speed. On the other hand, the track conditions in America forbade it. Just prior to the Civil War, men declared that the railroad had already reached the ultimate peak of its development, since rails could not stand the punishment of heavier and faster trains. Anyhow, starting force was king and boiler capacity was ignored —not altogether, of course, but as far as it possibly could be ignored. It was standard practice to work out her starting pull to the last half pound, and then to say how much the whole job weighed. You could guess the boiler capacity from the weight.

Inevitably the boiler was conventionalized; as far back as Civil War days, a workable ratio of grate area to the volume of water to be heated was hit upon, and while the ratios of drivers and cylinders were receiving the utmost attention, nothing like the same attention was paid to the relative proportions of boiler and firebox. In general, both formulas froze where the experience of eight-wheeler days had placed them—and so from 1897 onward, while locomotives grew bigger and uglier by the hour, they continued to be built on the eight-wheeler principle and merely on a vaster scale. Locomotive theory, that is to say, remained fixed; and the first twenty-five years of the new century were a period of fewer, longer, and heavier trains; in very large measure, too, they were an era of overtaxed locomotives.

It was significant that after 1910 the Atlantic type began to disappear. A 4-4-2 wheeler, she was own daughter to the eight-wheeler; the latter's drivers had finally got too tall to fit below her firebox and therefore had been crowded forward, and to carry the firebox a single-axle truck had been provided. The first Atlantic was built for and christened after the Atlantic Coast Line Railroad; she and all her prototypes alike were high-stepping ladies, and when they began their gradual trek to the junk yard it was not only because they had insufficient starting power for main-line work, but also because they were too fast for branch-line service. For more than a generation,

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on the high-speed run from Philadelphia to Atlantic City, they covered themselves with glory.

The first Mikado was built by Baldwin for service in Japan, and came thus by its name. She was, and is, a 2-8-2-wheeler, with a good reputation in freight service. After 1900 she was made heavier and heavier; and when it appeared that she would presently break through the rails, the load per axle was reduced by adding another pair of drivers. Thus the Santa Fe type resulted, the 2-10-2-wheeler, first built for the Atchison, Topeka & Santa Fe Railroad. In the same way, and for the same reason, the Pacific type (4-6-2) first built for the Missouri Pacific Railway became the Mountain type (4-8-2). And so the various types proliferated and were evolved, not through the application of new knowledge or changing theory, but simply to accommodate an ever increasing weight to the carrying capacity of the rails.

Meanwhile all the types were being rapidly standardized. Scores of little locomotive works had built the eight-wheelers, but most of these plants had already disappeared when American Locomotive took over all the rest—or all but the Lima works and the still powerful Baldwin's of Philadelphia. So by 1917, when we entered the first world war, there were only three companies left building locomotives. That date is important because it marks the birth of the U.S.R.A. locomotive. Immediately, or almost immediately, the railroads were taken over by the Federal government and placed under the direction of the United States Railroad Administration; and one of the first things the administration did was to select a limited number of locomotive types and redesign each one. Henceforth, it was decreed, every locomotive built was to follow, within rigid limits, U.S.R.A. blueprints; and oddly, or otherwise, these government-designed locomotives turned out brilliantly—so much so, in fact, that for years after the war they continued to be built, and in the year of grace 1942 they continue to pull many if not most of the most famous American flyers. Conservatively designed, they epitomized the combined resources and brain power of all the nation's locomotive experts.

Then two things happened in rapid succession. In 1925 Lima built a 2-8-4-wheeler, tried her out on the Boston & Albany Railroad, and called her a Berkshire, for the main line of the B. & A. cuts through the Berkshire Hills. And one year later the 4-6-4 Hudson rolled out upon the main line of the New York Central. It is not sufficient to say that these two represented something radically new. They gave rise to a movement, and American locomotive design was launched upon the most revolutionary phase of its history. The new passenger locomotives are designed for cruising speeds of ninety miles an hour, and with an easy effort reach well above a hundred miles an hour. And the new freight locomotives are designed for cruising speeds of seventy miles an hour. The builders were spurred on partly by sheer love of steam power, and partly by the competition of the motor truck and, later on, Diesel-electric power. Curiously, the electric locomotive was out of the running even in 1925.

The large grate

Between them the Berkshire and the Hudson had one thing in common which even the most casual layman must have noticed. That was the four-wheel trailing truck. Never before had any American locomotive been built with one of these, and, as it happened, it was in each case the outward sign of inward difference from any locomotive then in service. It was the sign and symbol of an exceedingly large grate. Because she was to haul a very famous train, and also because of her quite exceptional beauty, the Hudson got the lion's share of attention and, as such things go, may be said to have led the way to the new order of things. She was developed out of the U.S.R.A. heavy Pacific. Her drivers were precisely the same size. And she was a little heavier, yet carried a little less weight on her drivers. This was a paradox that floored a generation bred to believe that the first duty of a locomotive designer is to crowd the last ounce of weight upon the drivers. But, what was even more astonishing, her starting tractive force was markedly below that of the Pacific. On the other hand, her grate was bigger by 15 percent, and her total heating surface was nearly 37 percent greater. Thus the conventional ratio of the grate to the whole boiler had been thrown to the winds and boiler capacity had been stepped up, not by enlarging the boiler at the old proportions but by establishing new proportions. In service the Hudson gave an astonishingly good account of herself. Admittedly she could not have started the same heavy train as the Pacific, though she could walk away with more Pullmans than any limited train ever consisted of. And to offset her lower starting pull, she had immense resources of power left at the point at which the Pacific began full-steaming. As a type, indeed, the Hudson does not develop her best power till she attains a speed of eighty miles an hour with a train of eighteen Pullmans; after that she races smoothly into the nineties and crosses the hundred-mile-an-hour mark without difficulty. With humoring—it is one of the feminine traits of a locomotive that she rapidly develops a way of her own; and the men who know each little manner, and how to play upon it, can always get more out of her than the builder consciously put into her—with humoring, I say, she can do even better.

One curious result came to pass. On the usual American basis of comparison, the U.S.R.A. heavy Pacific was a better locomotive than the Hudson.

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She was heavier on her drivers and had a somewhat greater starting effort. Those were the two main points by which a locomotive was to be judged. But obviously there was no comparison between them, and it came slowly to be understood that the Hudson had brought about a situation in which the thing that mattered was not starting effort, but something new to this side of the Atlantic—*tractive force at high speed.* We have seen that starting tractive force is the product wholly of the size and relationship of cylinders, connecting rods, and drivers. Tractive force at high speed, which is energy available for acceleration beyond the point at which the train rolls largely of her own momentum, relates directly to boiler capacity. And it was unfair to judge the Hudson by starting power, since the whole emphasis of her designer was upon this other quality. So the old formula failed, and the locomotive men fell back upon the English method of computing the capacity of a locomotive in simple terms of horsepower. Unfortunately it's a devil of a job to figure out the horsepower of which a steam locomotive ought to be capable. In actual workouts, however, it was discovered that, once a given ratio is established between firebox and boiler, the horsepower of a locomotive will always work out roughly at five hundred times the area of the grate.

For sheer adroitness of design the original Hiawatha was quite superior to the original Hudson. The astonishing thing about this fine locomotive, too, was that she was a hurry-up job to begin with and was thrown into main-line service almost without any trials. The Zephyr, a Diesel-electric job, was placed in service by the Chicago, Burlington & Quincy in the autumn of 1934, and in the spring of 1935 the Chicago, Milwaukee, St. Paul & Pacific met the challenge with a middle-weight steam locomotive christened Hiawatha. The Milwaukee engineers and those of the American Locomotive Company were jointly responsible for her, and the influence of the Hudson type is clearly traceable in their work. They began, however, on the assumption that the Hiawatha would haul a tonnage no greater than the Zephyr's—a mere six coaches of new, exceedingly light construction. (Thousands of steam locomotives scattered about the United States and Canada could outrun the Zephyrs any day in the week if they were not tied down by 300-percent-heavier trains.) So the Hiawatha was made 20 percent lighter than the Hudson, and because she was just that much lighter a single trailing axle sufficed to carry her enormous firebox. Because she was lighter, and also because the Milwaukee maintains an exceptionally good roadbed laid with extra-heavy rails, the six drivers were reduced to four. So the 4-4-2 wheel arrangement resulted, and the old Atlantic type was reborn just as the last of her breed was about to vanish from the rails. A whole tribe of Hiawathas followed the first. They develop their best power at a hundred miles an hour, and have the grate and heating surface for pushing far beyond this figure. And after a year in service they were achieving these results with nine coaches instead of the six they were designed for, and they might have done even better had it not been for streamlining, an absurd concession to popular fancy which had the effect of turning away the fierce draughts of air required for cooling the rods, wheels, and crankpins of a steam locomotive. On the whole, however, and as a class, the Hiawathas are today probably the fastest locomotives on earth; faster than any electric jack and faster and more powerful than any Diesel job.

Electric

It would be wrong to assume that the electric locomotive is not a finer and better machine today than she was fifteen or even ten years ago; and surely the Pennsylvania's GG1 type ranks among the most beautiful things that ever ran the rails. The New Haven and half a dozen other roads also brought forth new and shiny specimens during the 1930's. But, when all is said, the best of all these various jobs costs $315,000 to build and has an absolute maximum speed of ninety miles an hour, which it cannot attain, however, in less than six minutes. A steam locomotive of equivalent power—though you couldn't run her into New York City terminals, of course—would cost only about $125,000, could reach ninety in less than three and a half minutes, and without any trouble at all could sail straight across the hundred-mile-an-hour line. True, the electric jack has far more power available for a quick start, which counts for something on a heavy-traffic road. The advantage holds good, however, only from the starting point to the thirty-mile-an-hour mark. On the other hand, stops and starts are normally not the problem to be considered; what matters most of the time is the number of hairpin curves, low-speed bridges, and track restrictions strung out along the main line, for every one of which the engineman is called upon to reduce speed, usually to that selfsame thirty miles an hour. Hence the marked inability of the electric jack to accelerate rapidly in the field between thirty and ninety miles an hour—the very field in which the steam locomotive does her best work—places her definitely at a disadvantage when compared to the steam locomotive.

The fifteen years from 1925 to 1940 were a period famous, as I have said, in the history of the steam locomotive. But in a larger sense the sharp reversal in locomotive design was only one symptom of a changing tide in the world-wide history of railroad development. For a round hundred years the railroad had pushed the highway into a position of minor importance; had been

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able to do so as a result of the invention of the locomotive. And in the fifteen years from 1925 to 1940 the highway was re-emerging as a primary factor in transportation, as a result of the invention of the gasoline engine. Now it is a vital point that the steam engine and the gasoline engine are both *prime movers;* each, that is to say, is its own powerhouse, and each is therefore a self-contained unit dependent upon nothing extraneous to itself except the fuel it carries with it. The electric trolley car appeared long before the automobile, and the high-speed interurban car was in its heyday before the motor bus was seriously thought of. But the trolley car and the interurban car went to the junk pile with a rapidity that was not less than astounding the moment they came in competition with prime movers. And this is a point for serious reflection. Let's overlook the peculiar vulnerability of the electric railroad in war time, when the bombing of a few powerhouses can paralyze a whole division. However you may explain it, there is something inherent in the transportation problem itself that favors the prime mover above the secondary power unit—in this instance, the steam locomotive or even the motor truck above the electric jack. And with cautious reservations on the subject of Diesel-electric power it would seem that every indication discernible today is on the side of the continued supremacy of the steam locomotive, for a century to come.

Views & Reviews

BY MICHAEL WILLIAMS

THOMAS WOODLOCK expressly designs his book, "The Catholic Pattern" (Simon & Schuster, $2.00), for non-Catholic readers, as a sort of introduction to a study of the meaning of things in general," which a thoughtful, honest-minded man or woman, lacking Catholic faith, but drawn through curiosity or deeper interest, might well be inclined to make when he considers the state of the world today. He would discover, as so many are now doing, that the Church at least professes to furnish an answer to the question of how the world got into its present appalling mess, and how, perhaps, it may be possible for the world to get out of that mess. It seems to me that Mr. Woodlock has succeeded magnificently in a supremely difficult task; but it may be added at once, and gratefully, that for Catholics as well as for non-Catholics the book of this master craftsman among journalists is a most rewarding task to read—yes, it is a task: it requires work on the reader's part—and, in addition, a positive joy in itself, like a piece of perfect music. Never in my experience have I come upon a book dealing with the Catholic Church in its relations to human life and society which is more vibrantly alive with the inbreathing spirit of the author's own faith, and more intellectually lucid both in its design and its verbal execution.

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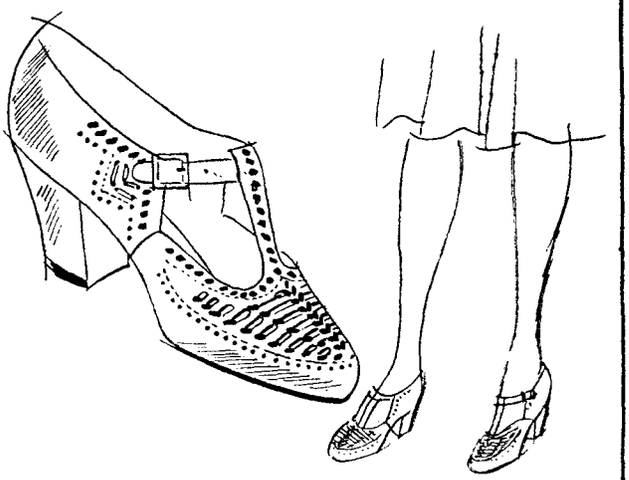

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It is the German portmanteau word meaning "a man's theory of what everything is all about," the word *Weltanschauung,* that Mr. Woodlock has in mind in adopting his own expression, the title of his illuminating treatise, "the Catholic pattern." But, as he expressly informs us, and as the glowing love of his subject which informs every word indicates of itself, there is another quality which enters into the case he is dealing with to which the word *thing,* as used by Chesterton, applies. Something personal; something more vital and less abstract than "pattern." But together, pattern and vital thing, what he sets before us in masterly fashion is truly the Christian Catholic *Weltanschauung.*

It is with a wry smile that one who himself is a newspaperman reads the opening words of Mr. Woodlock's preface, where he says, with witty application to his own work, "It is, I believe, a recognized convention of the craft that a newspaperman is expected to carry 'omniscience' as a side line." He acknowledges the aid he has received in his adventure in writing his book "on the meaning of things in general" from various experts in the technical treatment of theology, morals and metaphysics, but his fifty years of experience as a newspaper writer prepared him to handle his present task as few living Americans could hope to do, for during his entire career I doubt if Thomas Woodlock ever once wrote a careless page, and I am certain that he never let even a sentence pass that his conscience could not approve. He has dealt with many controversial subjects, but always in the spirit of truth and fairness. Tools and weapons used for many decades in the battles of economic and political and sociological issues have been sharpened and strengthened and made supple for the great task carried out so brilliantly now in the service of the greatest possible issues that any writer could deal with.

But it seems to me that he cannot, or at any rate that he ought not, cease his exposition of the Catholic pattern with this masterly essay on the subject. Another essay is called for on the practical steps by means of which the servants of the Catholic pattern, the Catholic thing, in cooperation with men and women of good will not consciously obedient to the formal authority directing that pattern, may set to work to bring back into the world that general acceptance of the everlasting truths of Christianity without which the present chaos in the world must needs continue. But perhaps Mr. Woodlock prefers to leave that tough job to young men. His book perhaps will inspire them. If anything can, it will.

The Stage & Screen

The Walking Gentleman

"THE WALKING GENTLEMAN" starts out well. A psychiatrist's consulting office is a promising setting for the opening scene of a psychological thriller; the hero, heroine and detective are introduced and adequately characterized without excessive verbiage, and the villain is portentously planted: an irresistible matinée idol whose personal appearances about the countryside suggestively coincide with the strangulation of young women who resemble his estranged wife (who happens to be the aforementioned heroine). In the next scene, backstage at the dress rehearsal for "Dr. Jekyll and Mr. Hyde," an inexplicable hysteria grips the leading lady during her close scenes with the leading man. The rehearsal is adjourned for supper. But two remain behind in the empty theater. . . .

An inept curtain which raises more giggles than gooseflesh doesn't prevent a considerable suspense from lasting over the first intermission. But the suspense rapidly dissolve in the face of the loose writing, unimaginative direction and discrepant acting of the next two acts.

The authors of "The Walking Gentleman" are Fulton Oursler and Grace Perkins, who is Mrs. Oursler in private life. Mr. Oursler was co-author of "The Spider," one of the classics of American melodrama; I don't remember "The Spider" in any detail, but I do remember being thoroughly scared. I'm inclined to blame the shortcomings of "The Walking Gentleman" less upon its authors than its principal actors, in particular Victor Francen, who plays the villain.

M. Francen was an actor of considerable standing in his native France, and has continued his success in Hollywood. But he plays Basil Forrest like the grossest caricature of a continental heart-breaker. The bulk of his mannerisms are cute to the point of nausea. He completely misses the psychopathic undertones necessary to a convincing reading of his part; when he tries to be sinister, he suggests an undertipped maître d'hôtel (the *jambon* was not fresh). I understand that the play had to be almost entirely rewritten during rehearsal to fit Francen's personality, which must account for the slackness of the later acts. "Angel Street" should have taught how essential to psychological melodrama are precision and relevance of dialogue and tone, and creative pacing.

Richard Gaines has recently portrayed both Abraham Lincoln and Woodrow Wilson. His model for the romantic psychiatrist in "The Walking Gentleman" appears to have been Herbert Hoover. Arlene Francis is most alluring in a succession of handsome décolletées (three changes in one scene), but one becomes less familiar with the mentality of the estranged wife than with her body.

Harry Horner's sets are substantial and effective, and the production in general is obviously an expensive one. Which brings to mind William Saroyan's reply to a *Theater Arts* questionnaire:

QUESTION: Do you think that the high production costs of today tend to limit production?

ANSWER: Costs haven't kept producers from going on producing bad plays. *(At the Belasco.)*

DAVID BURNHAM.

In These Our Movies

READERS of Ellen Glasgow's interesting novel, *"In This Our Life,"* recently awarded the Pulitzer Prize, will miss the author's leisurely pace and develop-

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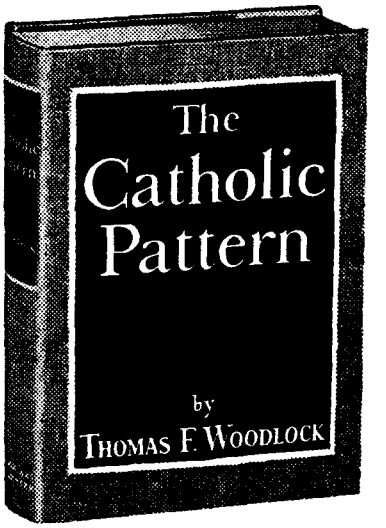
ment of characters when they see the film. Howard Koch has written a good screenplay from the book, and John Huston has given it excellent direction. Non-essentials are cut to a minimum; events move so rapidly that you can hardly believe so much is taking place before you. Unfortunately with Hollywood's star system, the shift of emphasis to certain characters required the slighting of others who made the sequence of events in Miss Glasgow's story more convincing. The hen-pecked, defeated-by-life father and the hypochondriac mother (portrayed by Frank Craven and Billie Burke) who were so important in the original are merely background now for the two sisters on whose mixed-up lives we concentrate. Bette Davis does another outstanding portrait as the self-centered, grabbing Stanley Timberlake who steals her sister's husband (Dennis Morgan) and returns, after this union comes to a tragic end, to cause further unhappiness for her family. Olivia de Havilland, enacting the elder sister with a keen understanding of the role, is effectively touching as the victim of Stanley's selfishness and her own willingness to be "a good sport." Her forced cynicism, hardness and suspicion of another love affair are portrayed with conviction. However the movie didn't have the stamina of the novel to let Stanley's return spoil her sister's romance with Craig Fleming (George Brent) the young lawyer whom bored and restless Stanley had thrown aside but later coveted. The film's ending is not Miss Glasgow's. Since the picture was designed for adult minds, it is too bad it couldn't have wound up like the book with Stanley facing prison for her hit-and-run accident and her sister groping for new clarification in this our life. However, in the performances of Bette Davis, Olivia de Havilland, Charles Coburn, Ernest Anderson, in the intelligent direction of John Huston, in its good production, the picture merits applause.

A growing number of adults are finding welcome release in the clowning of Abbott and Costello. But even funnymen like Bud Abbott and Lou Costello need good material to continue to be funny. In *"Rio Rita"* they have to work awfully hard, especially after their line of patter is worn thin. The result is none too sprightly. You won't recognize much of the original operetta that was so popular in the twenties when Wheeler and Woolsey were cavorting in its Texas locale. What plot there is is still laid in Texas but now instead of Mexicans it is fifth columnists and a strange brand of nazi agents who cause the contretemps. This change was made no doubt because Mexicans are now our good neighbors and we don't laugh at them; but we do laugh and joke about the Germans (in films). John Carroll and Kathryn Grayson sing some good tunes before the artificial desert scenery. Carroll leads the swell "Ranger's Song" which still describes rootin' pals, hootin' pals and shootin' pals, and later he warbles the famous "Rio Rita" with whom life is sweetah and complete-ah. Miss Grayson favors us with the Shadow Song from "Deborah." But in between the songs and jokes we suffer with the poor excuse for a plot, and we laugh as much as we can at Costello's funniest puns and tussles with a filling station turn table, a wash machine and a bear rug.



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Although *"The Mystery of Marie Roget"* is based on Poe's story and the locale is still Paris, the time is now advanced to 1889. Perhaps the costumes of that period are a little more alluring cinematically than those of fifty years earlier. In any case the picture is better gowned than planned. Phil Rosen's direction tries but doesn't succeed in keeping us sufficiently interested in the mystery to make us forget the more pressing events of the present. Readers of Poe know that the plot concerns the strange disappearance of the musical comedy star Marie Roget, the finding of a body with a mangled face, Marie's sudden reappearance without explanation, her strange plotting with her sister's fiancé, then Marie's second disappearance, the finding of her body—and finally the solution to the peculiar goings-on by Dr. Dupin, famous for solving the murders in Rue Morgue. Maria Montez plays Marie with sultry wickedness and Patrick Knowles portrays Dupin as a handsome know-it-all who is just a bit bored with such an easy case. Lloyd Corrigan, as the prefect of police, is a little too much on the comedy relief side, but his roly poly face does keep the gruesome details from getting too macabre. The plot is overloaded with false clues and suspicious characters to keep you guessing—in case you don't know the answer as Dupin seems to do from the very beginning. What the film is not too sure of is the characters' motives; and, by the way, where *was* Marie during those ten days of her first disappearance?

PHILIP T. HARTUNG.

Books of the Week

Story of a Saint

The Song of Bernadette. Franz Werfel. Viking. $3.00.

FRANZ WERFEL has written not merely an extraordinary book but one that is, so far as I know, unique. Now and then it has happened that the life of a saint has been told in the form of a novel, usually without notable success. In the case of Bernadette the evidence has been gathered and examined with the strictest scholarship in the three volumes by the Jesuit, Père Cros. And the miracles of Lourdes have their constantly growing mass of medical attestation. The eminent American psychiatrist, Dr. Smiley Blanton, has a work in preparation upon these, and his wife published a beautiful short life, "Bernadette of Lourdes," in 1939. But what Franz Werfel has done is something quite different. Instead of arguing at all, he has reconstructed the whole scene with such wonderful art that it seems to me impossible for anybody to read his book without being completely convinced of the reality of the series of apparitions of Our Lady seen by the fourteen-year-old girl in 1858. To make it all the more remarkable, he says that he is a Jew and not a Catholic, and that his work has been performed in fulfillment of a vow.

Let me admit at once that I have no specialized knowledge of the Bernadette literature. I have not read Cros and have before me by way of a check upon Werfel only what Mrs. Blanton has written. But she clearly follows Cros closely, and what she has to say corresponds to what Werfel has to say. The novelist has permitted himself a few slight manipulations of chronology and makes Bernadette's father a tippler, whereas that was true rather

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of her mother. But such slight deviations from cold fact are permissible enough in a novel, and would even seem to be necessary in order to achieve the end in view. There can be no doubt that Franz Werfel has been triumphantly successful. His book might almost be called one of the most startling of the miracles of Lourdes.

Yet the miracles themselves do not occupy much space here. Instead we are made to know in the most intimate fashion all the people who figured in the Lourdes sensation—the gendarmes, the local clergy, the school children, the down-at-heel Soubirous family, the departmental officials, the politicians in Paris, and the Empress Eugenie, who finally forced the hand of Napoleon III. It may well be that in some instances it was the novelist Werfel who had to develop a character out of a small fact or two, and it is certainly the novelist Werfel who shows us a distraught Eugenie in dishabille worrying her weak husband into action. But it is artistic truth that emerges to give the most vivid life to his story, and I for one am perfectly ready to believe that, even when he is guessing or imagining, he has penetrated closer to the truth than anyone else, than anyone is ever likely to come.

He makes Bernadette herself entirely credible. This ignorant but (as afterwards appeared) gifted child saw the "lady" and talked to her, not because she possessed what are ordinarily called gifts but because she had such perfect innocence and simplicity and a candor so artless that it struck the sceptical authorities in Church and State as pert. With the courage of love she stood her ground against extreme pressure, as she disregarded her enormous publicity. She even insisted, when the ecclesiastics told her that it was impossible that the Blessed Virgin should call herself "the Immaculate Conception" that this was precisely what she had said was her name. As for the "lady," she was not in the least like any of the statues of the Blessed Virgin in the church, or like the skilful ecclesiastical confection the famous sculptor, Fabisch, made for the grotto at Massabielle. Her Lady was at once more beautiful and more natural than anything that could be imagined—and she often laughed.

The first person cured at the spring, the dying baby Justin Marie Bouhouhorts, lived on until, nearly eighty, he was present at Bernadette's canonization. But there were hundreds and thousands of others who had been cured in the meanwhile. Yet Bernadette herself endured seven years of excruciatingly painful tuberculosis of the bone. Never would she seek the cure. Never again would the vision come to her; she had done her work; she had been merely the instrument. After that, obscurity was her one wish. As Père Cros wrote: "What overwhelms, what is so striking—is the infirmity, the smallness, the misery, the ineptitude, the multiple disproportion between this girl and the thing that she has accomplished." Her body still lies incorrupt at Lourdes, and there Our Lady still performs her astounding miracles. It is this vision of loveliness that Franz Werfel has now given us as it is to be found nowhere else. It is all the more lovely because he has utilized to the full the comic aspects of the situation—all the efforts made to prove that Bernadette was an imposter. As with the Vision, after the heart has been taken by storm with beauty, it is still further enchanted by the Lady's laughter. THEODORE MAYNARD.

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BIOGRAPHY

Light Before Dusk. Helen Iswolsky. Longmans. $2.50.

THE FORTUNES OF WAR have afforded us, in this country, the privilege of meeting and becoming better acquainted with leading European scholars, artists and musicians. There are others, unfortunately, who are far away and living in difficult conditions. Here we have a book that brings many of these men and women very close to us. The author, Helen Iswolsky, is the daughter of the former Russian Minister of Foreign Affairs and Russian Ambassador to France before World War I. Her long stay in France enabled her to become well acquainted with the religious and social movements in France in the ten years preceding the present war.

These recollections of Miss Iswolsky are presented with great charm and understanding and constitute an admirable introduction to a further study of the life and works of many of the important figures in this religious and social revival in France. We hear of the meetings in the homes of Maritain and Berdiaeff; of the gallant Stanislas Fumet and his newspaper, *Temps Présent;* of Charles du Bos, who endeared himself to many during his stay at Notre Dame University; of Abbé Cardijn and his *Jocistes;* of Emmanuel Mounier and *Esprit;* of the artists Marc Chagall and Jean Hugo; of the composer Arthur Lourié; of François Mauriac, and many others. We find inspiring chapters on the Orthodox friends of Helen Iswolsky; on the influence of the great social encyclicals, and, hovering above all, the spirit of Charles Péguy and Léon Bloy.

I am frankly prejudiced in favor of "Light Before Dusk." Circumstances made it possible for me to meet many of the persons mentioned in the book, here and in Europe. Often do we find that a chance meeting with a great and good man results in benefits, cultural and spiritual, only dimly realized and appreciated at the time of the meeting. Much of the charm of Miss Iswolsky's recollections lies in the fact that she has enshrined in her story the *soul* of fateful years in France and she has succeeded, eminently, in making vital and living the part played during those years by many whom we are now privileged to have with us in this country.

"Light Before Dusk" is a book to be treasured and read by all who are aware of the tremendous importance of our times and who wish to see at least a portion of our problems solved on a true Christian basis, a true humanism.

MAURICE LAVANOUX.

A Moscow War Diary. Alexander Werth. Knopf. $3.00.

THESE are reports and observations of a correspondent for English newspapers, an ardent Stalin sympathizer who likes to call the Germans "Huns." He is convinced that England and Russia must be the two pillars of post-war Europe. But Germany must be treated as a second-class nation even if it becomes a "Soviet Germany" or a "Democratic Germany." Flying should be forever forbidden to the Huns. "Make a Rotterdam of Berlin the moment the first airplane is manufactured."

With such an outlook on the part of the author this vivid and animated story of Russian reactions to the war is far from impartial or unprejudiced. A clue to his belief in Russo-British hegemony in Europe is found in the author's life. Mr. Werth was born in St. Petersburg in 1901, the son of a Russian engineer and a British mother. After the Bolsheviks came to power his father migrated to England. "Sometimes in later years I wondered if I would have gone had the decision rested with me. . . ."

In his present state of mind he would not have left England, of course. He had a liberal upbringing, for his father was a "kadet" (a member of the Liberal Party) and Alexander Werth was at first anti-Bolshevik. But by the early 'twenties he had begun to subscribe to Soviet magazines and newspapers and to revise his views under their influence. He rejoiced at the end of Trotskyism in Russia and thinks Stalin is a great statesman.

But even as a correspondent in Russia Mr. Werth had no access to Stalin or any other high Soviet official. Nor did he see the big battles or gain a deep knowledge of Soviet strategy. Like most newspaper correspondents in the second World War he was simply taken to some relatively quiet sectors where the Russians were in a favorable position.

Only in one respect did Mr. Werth work under more favorable conditions than his fellow-observers: Russian is no foreign language to him. He likes to emphasize this fact and laughs at an American colleague who complains about a Moscow communiqué on Iran given only in Russian, without translation. The author knows his Russians and his onions and he relates many entertaining conversations with simple folk. Indeed through these very conversations you sense the author's love for his fatherland and his sympathy for Stalin. MAX FISCHER.

BRIEFERS

National Liturgical Week 1941. *Benedictine Liturgical Conference.* $1.50.

THIS stenographic transcript covers the widest range of liturgical subjects. It is inspirational and broadly educative, but in view of the number of recent volumes on the subject its chief value would seem to be the printing of the talks which tell of the many practical methods that can be used to build up a liturgical sense in a parish.

Desert Saints. Nels Anderson. Chicago Univ. $4.00.

THE AUTHOR thus describes his present status: "He joined the Mormon church in 1909 and has retained a nominal affiliation with the Latter-Day Saints." He is therefore friendly to the Mormons in his treatment of one of the most remarkable episodes in US religious history, and yet maintains the critical spirit required of an honest historian. His book is particularly valuable for the light it casts on the Mormons' social ideas and life —perhaps their most interesting aspect. Their search for self-sufficiency and practice of self-help has led to a remarkable achievement. Anderson's style is unadorned, and occasionally he is repetitious, but his book is a mine of information and is well worth reading.

Fortress of Freedom. Lucy Salamanca. Lippincott. $4.00.

"FORTRESS OF FREEDOM" is an apt title for this timely history of the Library of Congress. When totalitarian leaders are busy burning books, it is well for Americans to learn that their national library is a democratic institution. From its six million volumes, senators, representatives or any humble citizen can study the history and the meaning of democracy. Books of all ages, of all languages, of all subjects are not merely stored in the Library of Congress, they are made available by its expert staff. Here you have the story of how it developed from a few shelves in 1802 to the world's largest collection.

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Cenacle Anniversary

THE FIRST RETREAT house for women in the United States was founded in New York City just fifty years ago by three religious of the Society of Our Lady of the Cenacle. Upon reaching these shores they were advised to return to France "as American women would never be interested in making retreats." Since then "Cenacles" have been established in this country in Chicago and Warrenville, Ill., Boston, Mass., St. Louis, Mo., Newport, R. I., and Lake Ronkonkoma, Long Island (on the 300-acre estate given the Religious of the Cenacle by the actress, Maude Adams). At the same time the members of this order have been devoting themselves to instructing children and adults in Christian doctrine, giving instruction to converts and preparing people for the reception of the Sacraments. Meanwhile the women's retreat movement in the United States grew until in 1936 there were 22 permanent retreat houses conducted by 12 religious orders besides 88 convents, academies and colleges where retreats were given seasonally. That year 16,378 laywomen took part in 350 retreats.

The Society of Our Lady of the Cenacle goes back to 1826, when Sister Marie Victoire Thérèse Couderc, a nun of twenty-three years of age, was given charge of a hostel for women pilgrims to the tomb of Saint John Francis Regis, S.J., in the tiny village of La Louvesc, France, some 4,000 feet above sea level. She transformed a rather noisy house of hospitality into a tranquil house of retreats and provided books, instructions and subjects for meditation for those who had come to seek Saint Francis Regis's intercession. Shortly afterward Father Terme, missionary priest of the district, returned from his first retreat according to the Spiritual Exercises of Saint Ignatius, conducted the Exercises for some of the Sisters and instructed them to do likewise for the pilgrims then sheltered in the hospice.

Father Plater, organizer of the men's retreat movement in England, said: "To make a retreat is to withdraw from the world in order that we may listen to God's voice. . . . Be alone as far as possible. Cut yourself off from conversation, newspapers, worries, distractions. Spend some time in a garden if you can. . . ."

The fiftieth anniversary of the American beginnings of its work was commemorated at the Cenacle on Riverside Drive in New York, May 14, 16, with Archbishop Spellman scheduled to preside at the Solemn Benediction of the Most Blessed Sacrament on May 16, the Feast of Our Lady of the Cenacle.

CONTRIBUTORS

Godfrey P. SCHMIDT is Deputy Industrial Commissioner of the New York State Department of Labor.

T. D. LYONS is an Oklahoma attorney and former judge who has won a real following by his reminiscences of the Dakotas.

David A. MARSHALL has condensed part of a chapter of his forthcoming book, "Model Railroad Engineering" (Harper, $3.50), to make an article on a subject which has attracted far too little general attention. He is on the staff of the New York *Sun*.

Theodore MAYNARD is a lecturer, poet, historian. His last book, "The Story of American Catholicism," attracted wide attention.

Maurice LAVANOUX is a COMMONWEAL Contributing Editor and Secretary of the Liturgical Arts Society of New York.

Max FISCHER is a globe-trotting journalist at present resident in New York.

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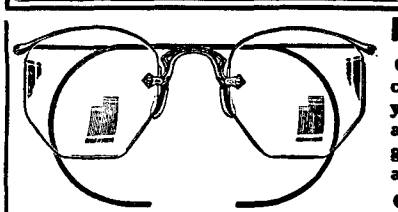

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